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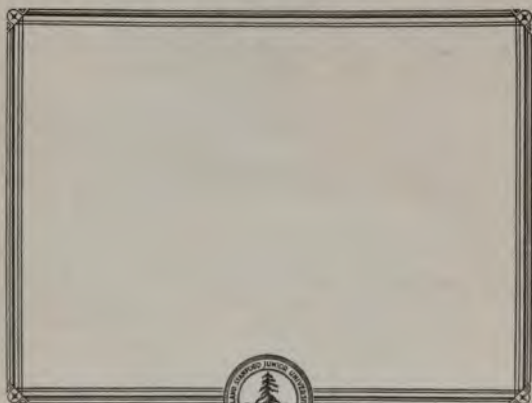
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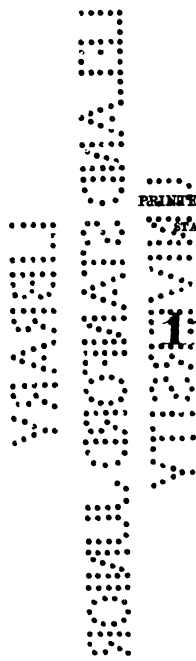
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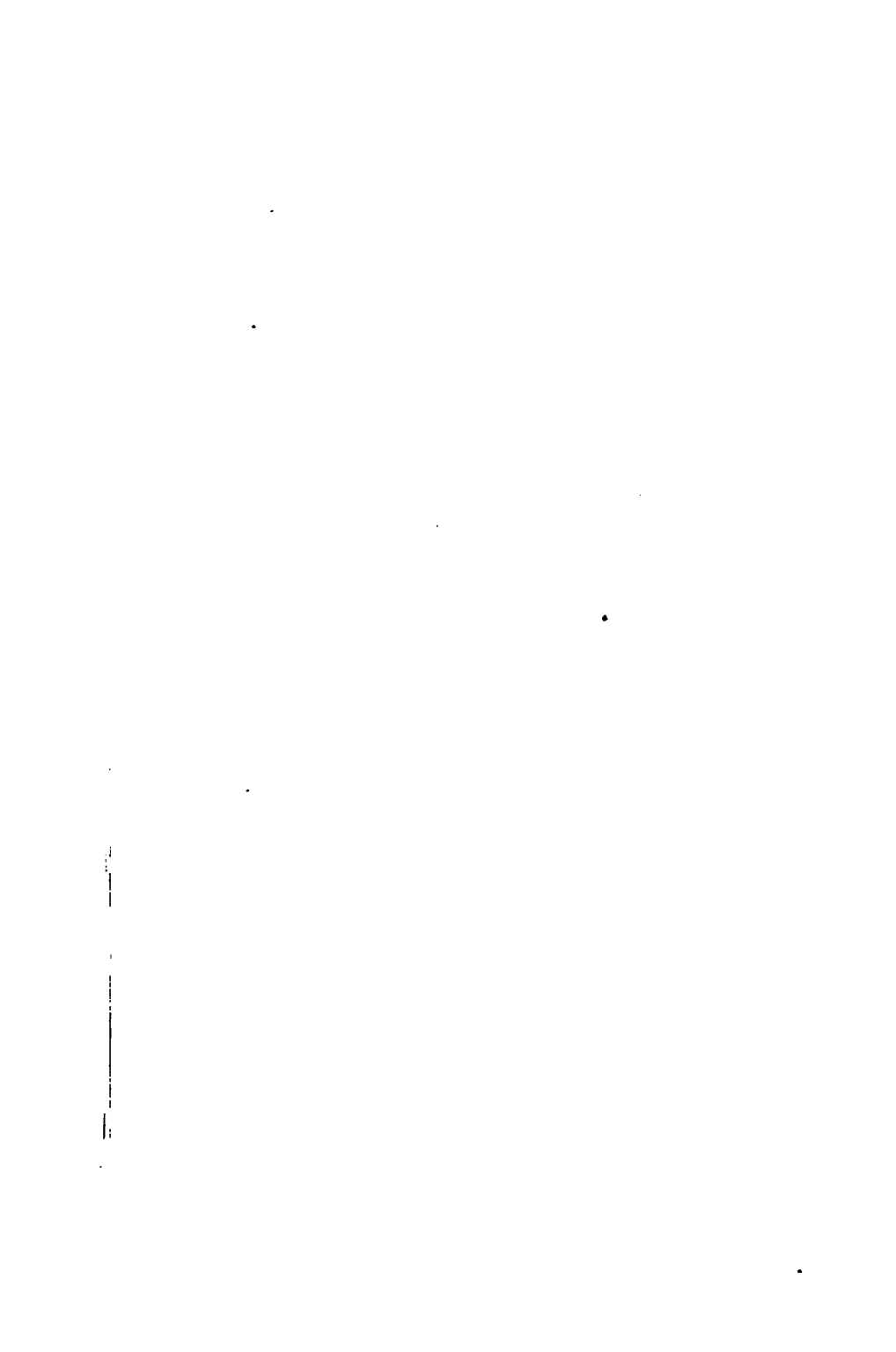
C

## GENERAL KNOWLEDGE.

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IN teaching the geography of a kingdom it aids the memory of students to place before them at first an outline-map, marking conspicuously only the principal things to be remembered, as the capital and other chief cities, the course of the principal rivers, the situation of remarkable hills, forests, lakes, &c. These are easily remembered, while subordinate things readily connect themselves with the principal. A kindred advantage arises to the students of that general knowledge of the world which the experience of mankind through past ages has been gradually accumulating, and the having or not having which produces the difference between the ignorant, uncultivated, miserable men called savages, and the knowing, skilful, comparatively happy people called civilized. Such an outline is here presented.





# A GENERAL OUTLINE MAP OR TABLE OF MAN'S KNOWLEDGE OF NATURE.

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## FIRST DIVISION.—NATURAL THINGS OR OBJECTS.

THE THREE KINGDOMS of Nature.	{	ANIMAL . .	{ Man and lower races of Animals.
		VEGETABLE	{ Trees, Plants, Flowers, and Fruits.
		MINERAL. .	{ Stones, Earths, Metals, and other lifeless things.

## SECOND DIVISION.—NATURAL CHANGES GOING ON AMONG OBJECTS.

The four orders of changes or phenomena among THINGS, knowledge of which is called SCIENCE.	{	PHYSICAL,—Natural Philosophy.*
		CHEMICAL,—Elementary Substances.
		VITAL,—Life and Health.
		MENTAL,—Intellect and Happiness.

## THIRD DIVISION.—ARTIFICIAL CHANGES PRODUCED BY HUMAN INGENUITY.

The ARTS by which man facilitates and stores know- ledge.	{	LANGUAGE with Alphabet.
		COUNTING and
		MEASURING. }
Industrial Arts . . . . .	{	Agriculture.
		Rearing tame Flocks and Herds.
		ENGINEERING, as spinning, weaving, &c. &c. &c.

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\* Lord Bacon called NATURAL PHILOSOPHY the foundation of the SCIENCES and ARTS, because entering so largely into all. Its own parts, as usually arranged, are—

<i>Mechanics.</i>	<i>Pneumatics.</i>	<i>Optics.</i>	<i>Electricity.</i>
<i>Hydrostatics.</i>	<i>Acoustics.</i>	<i>Heat.</i>	ASTRONOMY.

## GENERAL VIEW OF MAN'S CONDITION IN THE WORLD.

§ 1. A person looking round from any elevated station on this earth can see but a small extent of its surface ; and mankind had existed upon it for thousands of years before they became aware that it is a globular mass, nearly eight thousand miles in diameter. The island of New Zealand is distant from England by nearly half the circumference of the globe, and the usual voyage between them occupies about two months.

§ 2. As a burning lamp, that it may continue burning, must be regularly supplied with fresh oil, so must a living being, to continue alive, receive regularly a supply of fresh food or sustenance. Man is such a being, with this additional want, that to enable him to inhabit all parts of this beautiful globe with its great differences of climate and season, he requires to have home-shelter, and warm clothing, with such command of temperature as is given by the use of fire or combustion.

§ 3. Man, when he first appears in the world, is as utterly unacquainted with what it contains, and with what he will eventually have to procure for himself, as are the inferior animals ; and for a time he is dependent

like them on parental care and mere animal instinct in choosing fit sustenance; but by his high faculty of human reason, he gradually acquires knowledge of the objects around him, and learns to increase greatly, by various arts of his invention, the quantity of the necessities which the locality without his interference would produce for him.

§ 4. The discovery or invention of the arts referred to has been gradually advancing through past ages; and that the progress still continues, with even quickened speed, is shown in the fact that within the last hundred years there have appeared such novelties as the Steam-engine of Watt, Gas-lights, Railroads, Electric Telegraphs, and others.

§ 5. Until some of the arts referred to were devised, men had to live in the condition called savage or barbarian, approaching to that of the inferior animals, as is still seen in parts of Australia and elsewhere; being naked, houseless, roaming about in search of any crude eatables they can find, often dying from want, or driven as cannibals to eat one another. When Julius Cæsar first invaded England eighteen hundred years ago, writers of the time had to describe the inhabitants of the inland country as barbarians, who did not sow corn to make bread, but were living chiefly on flesh of-captured animals; and in lieu of cloth, as garments, used the undressed hairy skins of the animals of the country, and in their religion practised human sacrifices.

§ 6. The lives of individual animals of all races are of limited duration; but the races live on, and under a strong animal instinct they reproduce their like, and may increase and multiply much faster than natural death from advancing age would destroy them. Few men live beyond the eightieth year. These facts exert a very remarkable influence on the condition of all living beings on earth. The consequences may be clearly conceived from what would happen in a flock of sheep placed to multiply in a fertile island where no wolves or other enemies of the sheep species existed. At first, for a time, increase of number might increase contentment, for sheep are pleased to be in large flocks, but the year following that in which there had been barely food enough for all, would bring a sad change. Wherever hungry sheep came in search of food they would find others already there for the same purpose, and the contention of rivals would ensue.

§ 7. Scenes of famine have been common even among human beings. In Ireland, a few years ago, after the failure of the potato crop, although large supplies of food were sent from this country, dreadful suffering was experienced. England has now set the noble example of encouraging free trade between nations generally, although some narrow interests still show opposition; and one effect will be a great security against famines. The horrors of a famine in past time various measures were employed. Among the savage inha-

bitants of some of the islands in the Pacific Ocean, the practice had been established of counting the inhabitants once in a year, and then of lessening the number by sacrificing as many of the very young or very old, or of those out of health, as left only what experience had proved the island could support. In the empire of China, the most populous region of the earth, the law allows parents in some way to diminish the number of their children whom they have not the means to support and rear.

§ 8. As the high morality of Christian countries prohibits absolutely infanticide in any form, excess of population has to be prevented by other means. Freedom of trade, now likely to be established over the world, may do much; but still more will be done by the prudence among people generally of delaying marriage until the parties have a fair prospect of being able by their industry and economy to meet the increased charge of a young family. In situations where such prudence has already been to a considerable extent practised, as in some of the valleys among the Pyrenean mountains in the north of Spain, the young peasantry are not allowed to marry until there is a house vacant to receive them. The parties in the mean time are not unhappy, being generally engaged in service away from home, until their accumulated earnings insure them independence when they return.

§ 9. Of the surface of this globe, at present not a

tenth part is yet under cultivation and fully occupied by man ; and the means of migrating both by sea and land are now rendered so little expensive that the kind of prudence here referred to is less required than formerly. From the British Islands, emigrants of the middle and lower classes, without other wealth than health and bodily activity, find remunerative employment in almost any of the numerous British Colonies, of which several, as in North America, South Africa, and Australia, are of much greater extent than the mother country. Advance of civilization will by suitable means meet and overcome all the difficulties here referred to.

*Progress of Human Knowledge.*

§ 10. MAN acquires knowledge of this world which he inhabits, that is, of the various objects contained in it, and of the changes incessantly going on among these, producing what is called the orderly course of nature, through the five external senses—the eye, the ear, the senses of touch, taste, and smell, often called gates of knowledge. Some of the inferior animals have these senses more delicate and acute than man, as is recalled by proverbial remarks on the piercing eye of the hawk, the fine scent of the pointer dog, &c., &c. The human intellect now clearly comprehends the complex mechanism of the eye; and by closely, to a certain extent, imitating that in the construction of telescopes

and microscopes, man has formed instruments far surpassing in power the living eye itself. But his mind has not approached the conception of a mechanical arrangement capable of producing or of strengthening the wondrous faculty of human memory, on which man's reason in a great measure depends. The recent admirable invention of photography suggests interesting reflections, but it gives no greater power to the mind itself.

§ 11. Photography is of this nature. If any object or objects are placed in the sun's light before the lens or window of a camera obscura, there is formed immediately, and permanently if desired, on a prepared paper or other plane surface within the camera, a most perfect pictorial image of whatever occupies the field of view. A collection or series to any extent of such pictures may be accumulated for future examination. Now in exact accordance with these, there would be produced another set of impressions or pictures on the mental memory of a spectator there present and watching the procedure.

§ 12. As within the human eye or elsewhere in the person there is not an extent of surface, like leaves of a book, broad enough on which might be formed to remain, impressions of the objects or occurrences appearing before the lens during one minute of time, still less is there room for representation of the incidents of hours or of a whole life, such as mental memory can



retain, students of the subject were naturally led to conclude that the human mind is of constitution utterly unlike that of the ponderable material of bodies. Then arose the old popular notion of ghosts, or spirits of human beings seen after death, which could pass through closed doors or walls, and could suddenly change their place to any extent.

§ 13. Now, whatever be the intimate nature of mind, there are certain laws regulating its activities, which inquirers have the highest interest to understand, for they are what give to man his exact foreknowledge of many events of future time, so that he can be prepared for them—using them or avoiding them, or modifying them to suit his purposes. Thus he can foretell to within one beat of a pendulum, and publish in his almanacs, the coming of a solar eclipse a hundred years before it arrives. Most human arts depend on men foreseeing the natural results of artificial arrangements made by their voluntary actions.

§ 14. The first of these laws is, that when a new impression called an *idea* or conception of any object presented to the senses is made, on the mind or memory, having a certain degree of resemblance to former impressions made there, the new one recalls or reawakens the former ones, and the person may at leisure compare and classify all such related conceptions for any useful purpose. The fact of the resemblance so observed strengthens the memory of both the

old and the new impressions ; and after many repetitions, the pictures of past experience become so distinct that they may be said to constitute in the mind a miniature copy of the external world, in which the mind may conceive itself to be existing and acting.

§ 15. Under the associating influence of resemblances here described, all the objects of nature fall into mental order as being of three distinct classes or kinds, now conveniently called the Three Kingdoms of Nature, namely—

The ANIMAL Kingdom.

The VEGETABLE Kingdom.

The MINERAL Kingdom.

In the last of these are included all things which have not life ; as stones, earths, metals, &c., and whether in the solid or fluid state, and whether separate or in combination. Taken altogether, these classes form the mass of this globe. The description of the whole constitutes what is called *Natural History*.

§ 16. Animals and Vegetables are distinguishable from things without life by having certain limits of size and shape, and by the fact that all of them are first seen as minute germs, called seed, eggs, embryos, &c., which gradually take in from around them new matters and build up their enlarged forms of maturity. The life in different kinds is of very different duration, and during their lives they reproduce germs like what they themselves were originally. When their life ceases,

their bodies are resolved into the ultimate chemical elements. Among animals there are remarkable powers of locomotion from place to place, as in walking, flying, swimming, &c. Vegetables remain fixed for life to the spots where they first appeared. They have, like animals, an internal structure of communicating vessels, with fluids moving in these. On this account they also are called living or organized structures.

§ 17. *Minerals* have none of the qualities here described as belonging to the two other classes. They may remain without the slightest change for thousands of years, if not acted on by forces from without.

§ 18. Besides the resemblances among *things* which lead to their being classed as forming the three kingdoms of Nature above described, there are still other resemblances, namely, in Four kinds of motion or change incessantly going on among them, produced by four kinds of *force* acting on them singly or in union. Such forces have been named :

PHYSICAL, or Mechanical.

CHEMICAL, or of Composition.

VITAL, or of Life.

MENTAL, or of Mind.

These forces act with such order or regularity that the forms of their agency are called laws of Nature ; and a person who has learned the laws of the changes

is said to have *science*, and may, by observing any present state or condition of an object, have knowledge of much of its past states and of its states yet to come. Thus an experienced person looking at a man, or a horse, or a tree, can tell nearly how long the object has lived, and how long it will probably yet live.

It is this foresight, joined with voluntary power to interfere and to modify to a certain extent the combinations of the natural forces, which leads to man's ability to devise the arts called of "civilization," which have so much elevated his condition on earth. Thus a person who has observed that grains of corn scattered on broken ground, and then covered up and moistened, soon sprout upward, and that every stalk is found to be bearing many new grains like those first placed in the ground,—when he breaks up or ploughs much more ground, and therein deposits or sows more grains, has suggested and begun to practise the art of agriculture, which now furnishes a chief part of the sustenance of the millions of the human race.

The four kinds of the great natural forces are sketched in the following paragraphs.

### I. PHYSICAL *Force and Phenomena.*

§ 19. In the changes here referred to, the motion is generally of such extent and speed as to be evident at once to ordinary observation. It is instanced in the fall of an apple from a tree without any visible agent acting

on it. Sir Isaac Newton is said to have been led to his grand discovery of this force, now called *gravitation*, by meditating fully on the fact of an apple thus falling as if a person below were pulling at a thread attached to it. There is no visible cause for the motion. It has been called the force of general attraction, or of weight drawing down. Careful observation has now ascertained that all things in the universe attract all other things, as the earth does the apple, and that the attraction is mutual, proportioned to the masses of the things concerned, and in a certain proportion to their nearness to each other. Two balls hanging near to each other are by sufficiently delicate tests found to be mutually attracting. It is further found that when a body acquires motion, whatever the cause, the motion is exactly proportioned to the force which has caused it; and because a body neither gains nor loses motion, nor bends in motion, but in exact proportion to a force acting upon it, it is said to have the property of *inertia*.

§ 20. When a body is placed on any support which prevents a motion downward in obedience to gravitation, the body presses on the support with that force then called its weight. When a body is without support, falling down in free space, gravitation still continues to be acting upon it, and is every instant increasing the rapidity of its fall. The friction produced by weight between a body and its support tends to maintain bodies in the places chosen for them.

§ 21. Among physical phenomena regulated by gravitation and inertia, are the motions of the heavenly bodies in their orbits round the sun, the tides of the ocean, the flow of rivers, the movement of winds, &c. ; and most of the phenomena treated of under the titles of subordinate branches of physics enumerated in the general chart of human knowledge given on the second page, and here repeated :

*Mechanics.*

*Optics.*

*Hydrostatics.*

*Heat.*

*Pneumatics.*

*Electricity.*

*Acoustics.*

ASTRONOMY.

§ 22. It is mutual attraction acting between the minute particles of water, even in the small quantity of a drop, as of falling rain, which draws them all towards one another, and, because all thus equally tend towards the centre of the mass, renders the drop nearly round. The same explanation accounts for the beautiful roundity of drops of dew gradually condensed and settling on the leaves of plants, the under surface however being a little flattened by the weight of the drop. Other examples of the same kind are the very perfect globules of mercury instantly formed on a table on which some mercury has been spilt ; and the solid globules of the shot-lead of sportsmen, which was melted lead made to fall like rain from a height, and rendered solid by

cooling during the fall. On a larger scale, exhibiting the same agency, is the form of this earth itself, called therefore the *globe*, and of the moon, and of all the planets, and of the vast sun placed in the centre of the whole. The child's amusement of blowing soap-bubbles partly obeys the same law. Further illustrating gravitation, there is the striking fact of the attraction between the matter of the moon and of this earth, when the enormous masses of water in the oceans of the earth have their movable substance raised several feet nearer to the moon when she appears over them during the time of the tide called high water, which rise is farther increased considerably when the sun and moon draw nearly in the same direction, as during an eclipse of the sun. Accordingly, published calculations now warn people exactly when and where very high tides are to occur, requiring precaution to prevent floodings.

§ 23. The prodigious force of gravitation required to confine the huge mass of the earth to its orbit, as the strength of a sling-cord maintains a revolving stone, the vast distance to which the influence of gravitation reaches, and the fact that other bodies coming between two masses which are attracting each other do not lessen the force of the mutual attraction—all these facts excite the observer's wonder, and no explanation more intelligible to common minds has been offered than that a Supreme Will has so determined.

II. CHEMICAL *Forces and Phenomena.*

§ 24. All the material masses, solid, liquid and aëriform, existing upon or within this globe consist of particles so minute that when single or separate the human eye cannot distinguish or at all see them; but they may cohere, forming solid lumps, as of iron, gold or carbon, each kind having then its own characters of colour, density, &c.; or they may lie together as fluids, like a melted metal or water, or they may be gaseous like common air.

Of such material particles above sixty kinds are now known; and a mass may be simple, or of one kind, or compound, having two or more kinds united. Compounds may have their ingredients so intimately united chemically, as to appear a simple substance, differing greatly in its qualities from either or any of the ingredients; as when iron and sulphur combine to form *pyrites*, resembling gold in appearance, or when mercury and sulphur combine and form the beautiful pigment called vermilion. Both simple substances and their compounds may, according to the amount or degree of heat in them, be in the condition of a solid, like ice, or of a liquid like water, or of air like steam. Some of the substances can be melted only at very high temperatures, as platinum, and some cannot yet be solidified by the most intense cold which art can produce.

Respecting the nature of Heat itself, there is still



much to be learned, as also concerning its relations to Light, Electricity, and Magnetism.

Many of the most important arts of modern civilization have relation to chemical actions, as the heat produced by combustion used in giving motion to the steam-engine.

The writer of this in the early editions of his 'Elements of Physics,' spoke of Heat as being a vibratory motion in elastic media—the opinion now generally held.

### III. *The VITAL Forces and Phenomena.*

§ 25. But beyond the mere chemical powers referred to in the preceding section, shown in organized bodies both animal and vegetable, while selecting complex elements to produce qualities of material of the exact fitness for the various purposes to be served in building up and maintaining in health the variety of tissues existing in the organs of the living body,—there are further manifested powers which perform the offices of the engineer and architect, with intelligence far surpassing what is human, in constructing the almost infinite variety of bodily form and beauty exhibited throughout the animal and vegetable kingdoms. And still beyond this, there is the power of putting together in the form of a germ, or seed, or egg, in requisite arrangement, the parts of the germ, seed, or egg, which, when afterwards placed in certain circumstances, shall begin to absorb new material, and to build up gradually to maturity

structures similar in all respects to those from which itself had come, so that the process shall be continued in endless succession through future generations.

The powers of design requisite to effect all this must exist somewhere, and they cannot be conceived to belong to the mere material particles themselves.

§ 26. The observation had been made that if a ship's crew from England, years ago, had found among the pebbles on the shore of a newly-discovered uninhabited island, something having the external appearance of a pebble, but which, within, was a perfect time-piece or chronometer, and if one of the crew had said, "how strange that this apparent pebble should by mere chance get such peculiar structure," the others of the crew would have deemed the man devoid of reason who could imagine that possible. Then if it were proof that he wanted reason for supposing a chronometer could be produced by mere chance, or without the mental agency of design, the proof would be still stronger if it appeared that this chronometer could of itself form a germ or seed, which would grow into another chronometer like itself, capable of forming others in continued succession! A sound human mind is so constituted as to be incapable of conceiving, and therefore of believing, that such a world as now exists could come into being otherwise than from the co-operation of the highest intellectual and active powers.

#### IV. MENTAL *Forces and Phenomena.*

§ 27. Of the four fundamental forces which produce and regulate the phenomena of changes called “the course of Nature” going on in the world, the most important to men are those called *Mental*. They constitute him, by reason of his foresight, a moral agent who can distinguish between good and evil, between right and wrong.

THE human mind is susceptible of two opposite states of feeling, called pleasure and suffering. Of the first it strongly desires the continuance and repetition; of the other it even more strongly desires the cessation and future absence. These two desires are the motives or spurs to all human activity. It is chiefly from some erroneous notions on these subjects that human beings err and become unhappy.—Conditions favourable to happiness are—good health, the mind cultivated through sound knowledge and good habits, command of property to supply the necessities and comforts of life, not for self only, but to be shared occasionally with others; and, lastly, an ever-present anticipation of happy futurity to be secured by human conduct.

Of all the arts which human ingenuity has devised for elevating man’s condition on earth and increasing his happiness, the most influential is that of language,

or the power of expressing to others one's thoughts and feelings by easy modifications of the human voice called words or names. Then, by uttering any chosen sound within hearing of a person who has learned its meaning, the idea of the thing or phenomenon signified is awakened in that person's mind almost as vividly as if the reality were present and acting directly on the senses. By such means therefore the knowledge acquired by any one person of a community can be readily communicated to any other or others, serving them in lieu of personal experience.

It has been a common opinion that the ability to express thoughts in some language grows in persons as naturally with increase of age, as the size and strength of their limbs; but this is altogether an error. Men no more learn to speak their thoughts by merely waiting, without being taught some particular language, than they do to obtain music from a flute or violin without having had lessons. There are hundreds of forms of language now spoken on earth, all of which from political or other accidents are undergoing gradual change. After the subversion of the great Roman Empire in Europe, the Latin language, which had been general, was gradually changed into the modern Italian, Spanish, French, and English languages. Chaucer's English poems, not yet five hundred years old, are but partially intelligible to the common people of the present day.

In addition to spoken language, and prodigiously increasing its usefulness, came the device of adopting a few visible marks now called letters, for the simple sounds of which all spoken words are composed. These marks, persons easily form on paper or other plane surface, and a stranger afterwards may pronounce or read what has been written. Thus an epistle sent to strangers may be equivalent to a visit. Knowledge recorded in written language needs never again be lost.

§ 28. A still further advance in the art of recording and spreading knowledge was made by the inventions of moveable metallic types and printing, through which verbal statements can be multiplied and spread in the world to an unlimited extent. Indeed, by these means, the whole human race of countless millions seems to be converted into one great intellectual being, with as many sets of observing organs and reasoning powers as there are, and have been, of human beings on earth. This explains fully how the human race has risen since making the inventions here referred to. It is now possible to record the whole knowledge which men have been accumulating through past ages, in one written work called an *Encyclopædia*, to which persons may have access as to an all-knowing preceptor-companion, always at hand to answer questions. This description applies well to the recently completed *Encyclopædia* of the brothers Chambers of Edinburgh, cheapened for popular use.



§ 29. An exceedingly important addition to the set of twenty-five marks or characters for simple sounds called an alphabet (and so called because the two first letters of the Greek alphabet were pronounced *alpha* and *beta*), are the ten characters called ciphers, viz., 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, used to express the first ten steps in counting forward from *one*, and which by admirably simple devices are made to express any numbers whatever, and to facilitate singularly all calculations in which quantity is concerned.

§ 30. ONE of the most important facts which men living together on earth have to learn, and which in a narrow circle like that of a single family of parents and children is almost at once learned by experience, and fully acted on—but which in wider circles, as between neighbouring nations, is lamentably disregarded—is this, that the most certain means of securing happiness for all, is to adopt as the common rules of conduct for all, the two great principles of justice and benevolence. The inferior animals, from want of such foresight, are very intensely and narrowly selfish, satisfying their appetites or desires whenever opportunities offer and they have power sufficient, but without regard to the suffering occasioned to others,—as when a tiger or wolves tear a human mother or her child to gratify their hunger at the moment.

§ 31. The conduct towards one another of the parents

and the other members of a well-trained family illustrates one side of the case, and that of rival nations like the states of ancient Greece when the ambition to be the highest was actuating all, illustrates the other. In modern times the feuds between England and France, and more recently still, those between the Northern and Southern States of America, or those between the two parties into which Germany fell, have been deplorable examples. Within a space of only three years, the Americans slaughtered in savage war more than ten times a hundred thousand of their young and middle-aged men; and in Germany, during the year of 1866, in a single week eighty thousand ended their lives on the battle-fields of Bohemia,—these being the sons, and brothers, and husbands of a much greater number left sorrowers at home. The great truth, that the practice of justice and benevolence is the safest policy as well as the sacred duty of all, is not yet taught effectually as part of public education. At the present moment twelve hundred thousand of the young and middle-aged men of France are trained to be man-destroyers, in contests with neighbouring nations likely to be opposed to them; and in the surrounding nations a corresponding training is a great part of the business of the people.

§ 32. If the masses of the population in the different countries of Europe were educated to understand the utter folly as well as wickedness of rushing into such wars as above referred to, instead of settling differences

by appeals to reason and competent arbitrators, there would be no wars. Many persons, looking to the past history of the world, deem it a delusion to believe the avoidance of war possible ; but since the invention of the Steam-engine, and Railways, and Electric Telegraphs and many other novelties within the present century, the relative state of the nations of the world is very much changed, and reason may in the coming time be allowed to rule.

§ 33. The contrast between savages, who for their sustenance are dependent chiefly on the successful chase of wild animals, and civilized men who tame and rear large flocks and herds, is an interesting lesson. These latter protect their flocks against all enemies, shelter them against the inclemencies of weather, provide for them abundance of the best food during all seasons, and when they need a return for their cares, the flocks afford it at little cost. Tame animals during their lives need never have a pain, actual or feared, and when they die the change may be made so suddenly that pain is no more felt than when an electric flash from a cloud in an instant prostrates a whole flock. When for human use sheep or oxen disappear, they but vacate good places for others to fill and enjoy.

The spirit of gentleness and benevolence actuating those who have care of flocks and herds may be manifested towards one another by fellow men, becoming all friendly helpmates who follow the Divine precept



which the religion of the most advanced nations of the world inculcates—to do towards others always as they would wish to be done unto. If the profession of the maxim does not yet bring complete obedience, it is partly because the accompanying secular education bearing on present interests in the world is defective. It is pleasing to observe that in England now all classes of the population are calling aloud to the Government to provide better general education, and we know that congresses of the labouring classes are demanding that wars be avoided.

#### EDUCATION.

The term Education comes from the Latin word *educare*, implying, *to train up*. It means here the guiding of young minds from the state of total ignorance of the surrounding world in which they are born, and of their own nature, to that degree of knowledge which may secure well-being to themselves individually and benefit to the communities of which they are members.

The importance of the subject is shown in the true statement, that human beings possessing at birth like faculties of mind and body may, according to the education or training given to them, pass through life, as ignorant, intensely selfish, cruel, and even cannibal savages, like the Maoris of New Zealand a century ago when Captain Cook first visited the island; or on the

contrary, as well-instructed, far-seeing, benevolent, and happy beings, such as now exist among the civilized citizens of the modern world.

If individuals of high mental powers such as were Socrates, Aristotle, Archimedes, and others of old, and Columbus, Galileo, Newton, and others of later times, could, immediately after birth, have been sent to be nursed and reared in such a country as New Zealand was a century ago, they must have grown up in the state of wretched cannibal savages like the people among whom they lived and from whom they had to receive all their lessons. Of *languages*, for instance, they could have learned only the scanty rude forms in use among the people of the country. Of the *objects of the three kingdoms of nature* they could have acquired knowledge only of the few kinds existing in their own limited locality; and of the laws of change, physical, chemical, vital, and mental, they could have learned only what Maori savages could teach.

That the Maoris of New Zealand as a race possess at least average intellectual ability, is proved by the character of the resistance which they lately offered to an army of ten thousand British soldiers sent to force them to conform to laws of civilization.

All are aware that the arts of civilization practised in any part of the globe have not necessarily been the inventions of the people of the locality where they happen to be seen in use, but may be of other countries

with which there has been free intercourse. For instance, Watt's Steam Engine first appeared in Great Britain, as did George Stephenson's Railway, Wheatstone's Electric Telegraph, and other such things, but are now in common use all over the civilized world. It may further be noted in regard to scientific inventions generally, that although the names of the persons who made the last additions to them, and happened to introduce them to common use, may alone remain connected with them, there may have been various contributors at preceding stages of progress. The Steam Engine of Watt might not have been introduced so soon, if Dr. Black of Edinburgh, his friend, had not previously ascertained and published important facts in regard to latent heat; and the Telegraphs of Wheatstone and others included the important discovery of Professor Oersted of Copenhagen, who accidentally noticed that a poised magnetic needle placed over a table on which happened to lie the conducting wire of a voltaic battery always assumed suddenly a position across the wire whenever an electric current was passing along.

The *Table* or Outline Map of the Knowledge of Nature, presented here at page 1, directs attention to the great divisions of knowledge respecting this world and its inhabitants, which people during the thousands of years in past ages have been able gradually to gather, and to turn to important uses, in the invention of what

are called the arts and learning of civilization. The late Sir David Brewster, considering how much more readily and completely persons generally, but particularly the young, can acquire knowledge of objects and phenomena, by practically studying them through the senses than by merely listening to verbal descriptions, has admirably said :—"Philosophy in sport never fails to become 'Science in earnest:' the toy which amuses the boy will instruct the sage; and many an eminent discoverer and inventor can trace the pursuits which immortalize him to some experiment or instrument which amused him at school. The soap-bubble, kite, balloon, water-wheel, sun-dial, burning-glass, and magnet, have all been valuable incentives to the study of science." Common schools, then, should possess a selection of working models as useful apparatus. And the more that people of both sexes possess of such knowledge, the happier are human communities likely to be.

#### FEMALE EDUCATION.

Among the erroneous judgments which have prevailed in the world, with the effect of retarding civilization and lessening human happiness, has been the notion that the mental powers of the woman are weaker than those of the man in the same proportion as their bodily powers differ. This judgment was not unnatural during the early conditions of human societies called



to earn a respectable livelihood. And there can be no doubt that if husbands generally had more enlightened, that is, better-educated mothers for their children and companions for themselves, the intelligence guiding the affairs of the family and of the community would be greater, and therefore more likely to discover by what management of emigration, school-work, commerce and other particulars, the fit relation between the population of a country and the supply of the necessaries of life obtainable there, might be maintained.

From what is written in the preceding pages the following conclusion may be drawn.

If an enlightened government determine by law that none of its people shall grow to maturity without being rendered able to read with facility and good understanding, and therefore with much satisfaction, any book suited to their age; the government having further caused to be prepared short summaries or outline statements of the chief branches of knowledge specified here in the general chart of natural knowledge—that government gives a valuable lesson to others. The summaries above referred to may be rendered almost as interesting to young minds and general readers, as Defoe's 'Life of Robinson Crusoe' is to ordinary boys. These manuals would be used as reading-lessons, to be reviewed and explained in the general school-course of instruction. Such a scheme fully adopted by a govern-

ment could not fail to raise up a highly enlightened and prosperous community.

It is evident that the first or fundamental proceeding to secure the precious result here contemplated, is to insure that all children shall go to school, and continue attendance there until they can read easily and understand what they read. At present, in these respects, there is great deficiency, for very many of the children leave school before the ends are obtained. Then, from not having pleasure in reading, they use books little, and even soon forget what they have learned. A fit book well understood becomes as a friendly living instructor, always at hand to give precious knowledge and counsel.

The prolonged or better managed attendance at school, as above contemplated, would at first cost more, and government might have to contribute until parents became fully aware of its importance; but there would soon be ample compensation, in more intelligent performance of the various industrial labours of society, and in improved general morality.

One unfailing result of directing the public mind to the study of general science, would be to increase the number of the useful applications of science to purposes in ordinary life.

It was when the present writer was reviewing the subjects of physical science, in preparing his 'Elements

of Physics' as a popular introduction to general knowledge, that the following, among other novelties, were suggested to his mind :—

1. *The Water-bed and Water-cushions*, now extensively used in ordinary medical practice and in hospitals, for certainly preventing or soon healing the bed sores produced during long confinement.

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## APPENDIX.—PART I.

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IN Egypt and other parts of this earth there are yet to be seen the remains of magnificent temples, pyramids, and other structures of human workmanship erected thousands of years ago, which prove that in such remote time men had already acquired great skill in many of the arts of civilization ; but, strange to say, they had no knowledge of the shape and dimensions of the world which they inhabited. They saw wide prospects of dry land and of ocean ; and in the sky above and around them they saw during the night a multitude of luminous objects, which appeared to be wheeling in mass round the earth as a fixed centre, once in every twenty-four hours. The principal of these objects, appearing of much greater bulk than the others, they called sun and moon. These others, countless in number, and appearing like lamps in the sky of night, at different distances, they called stars. A few of the stars seemed to have motion among the rest, and were therefore called planets, that is, wanderers. Of the intimate nature of all these objects men had no conception approaching to the fact.



When therefore, nearly four hundred years ago, a Genoese mariner of great experience, and reputed of high ability, named Christopher Columbus, declared his conviction that the earth with its waters was a huge mass of globular form, or a great detached ball, on which men were living and moving about, as the smallest insect can move on an apple, intense surprise was first felt; but soon the sanity of Columbus was questioned when he offered to conduct a ship or ships round the globe, by sailing directly west, to arrive by a shorter way at the Spanish and Portuguese colonies in the so-called *East Indies*, than by adopting the fully known eastward course round the Cape of Good Hope. Columbus applied in vain for approval and assistance from Spain and Portugal, but the persons in authority, deemed the most competent to advise in the matter — politicians, ecclesiastics, and professors of science — were all adverse to the project. One of the objections made was, that if the earth were of ball form, although the inhabitants of Europe, assumed to be on the upper side, were safe, those on the other side, or below, would naturally fall down or away from the earth into void space. It is an interesting fact that in the midst of the general opposition, the queen of Ferdinand VII. of Spain was so impressed by the explanations and eloquence of Columbus, that she offered to pledge her jewels to meet the expenses of the voyage.

Ultimately the assistance sought was given by the

Spanish government. The intended voyage was made, and it led to all the anticipations of Columbus being realized. In the history of human progress made on earth, few events have been of higher interest than the proceedings referred to.

About two hundred years after Columbus, and therefore two hundred years before the present time, a still more important discovery than that of Columbus was made in England. The discoverer was Isaac Newton, a student at the University of Cambridge. He found that all ponderable things or substances in nature have mutual attraction for one another, similar to what occurs between a great loadstone or magnet and pieces of iron occupying any positions around it. To this force, Newton gave the name of *universal attraction or gravitation*. (See p. 12.)

This fact at once explained why things everywhere on the surface of the earth are attracted downwards or towards its centre with like force. Moreover, gravitation with inertia explains all the motions of the heavenly bodies proceeding according to simple laws, and it explains so many other phenomena of the universe which until Newton's time were not understood, that it has been considered to afford the most important insight into the workings of nature which has as yet been obtained by human reason.

Newton's grand discovery of gravitation, when taken in union with improved modes of mathematical calcu-

lation and other discoveries of other philosophers, has rendered all these novelties of singularly increased value. For example, with the addition of Galileo's invention of the telescope and other aids, astronomers are now able to measure approximately the distance from this earth to various other celestial bodies, and also their exact size, and even their weight or specific gravity. Thus they have learned that our earth is not a principal member of the solar system to which it belongs, but only one planet of many, receiving light and heat from the same sun. This earth is much smaller than the planets Jupiter and Saturn, and the sun is much larger than all the planets taken together. The important fact has long been noticed that masses of stone of various sizes are often falling from the sky to this earth, consisting of chemical elements the same as are found on the earth; and the late discoveries by spectral analysis of light coming from the sun and stars, prove that all these bodies contain similar chemical materials. Lastly, it seems proved that many, if not all the stars which appear so small from this earth, because of their prodigious distance, are really suns. Such are the sublime truths brought to the knowledge of the inhabitants of this earth within a comparatively short time, and Newton and Galileo were the great teachers.



## APPENDIX.—PART II.

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ON the occasion of the great International Exhibition of the products of industry, held at Paris in 1867, the remark was made by intelligent judges that great progress had been made in civilized countries generally since the first International Exhibition at London in 1851, the result being due no doubt to the very useful lessons then given to all interested visitors. But it was further remarked that the advance had been more considerable in several other countries than in England; for that, whereas England had previously stood highest in the markets of the world in regard to quality and cheapness of products, there were now other countries nobly rivalling her in important articles.

The cause of this change, in the opinion of competent judges, was that the technical education of the industrial classes has been more improved in other countries than in England, in regard particularly to the natural sciences of natural philosophy and chemistry, shown by Lord Bacon and others to lie at the foundation

of the sciences and arts. It was remarked that in the primary and other schools in Britain, the subjects mentioned were scarcely taught at all; and that in the higher schools and universities the chief honours and prizes and profitable appointments in the public services were given, not for proficiency in the studies which fit people for useful activity among their brethren, but for familiarity with the literature of the two dead languages, Greek and Latin; in which languages books are no longer written, while the books that have come down to us were composed by men who knew nothing of the momentous discoveries in science and the arts which are the main groundwork of our modern civilization.

The facts here referred to have caused mortification to many in this country; and a strong desire has been felt to remedy the faulty state of things. Already important steps have been taken with this view. A loud demand has arisen to enforce the studies of the natural sciences. In the universities new professors have been added. In the public schools of Eton, Westminster, &c., teachers are now appointed, and motives are offered to attract to the study of science by rewards assigned to proficiency. And further, an enlightened foresight has led private individuals to give important aid, as in the case of Mr. Whitworth, the distinguished engineer, who, having accumulated wealth while greatly benefiting the public by the exercise of his scientific

skill, has founded thirty annual scholarships of 100*l.* each, to be gained by students in the natural sciences. Again Mr. Peabody, a native of the United States of America, of English extraction, had for a long time been distributing with admirable judgment hundreds of thousands of pounds, in various ways, under the influence of his opinion "that education is a debt due from present to future generations."

The writer of this has hoped to promote the study of the natural sciences as part of public education, by establishing in several of our universities scholarships for meritorious students.



[JANUARY 1870.]

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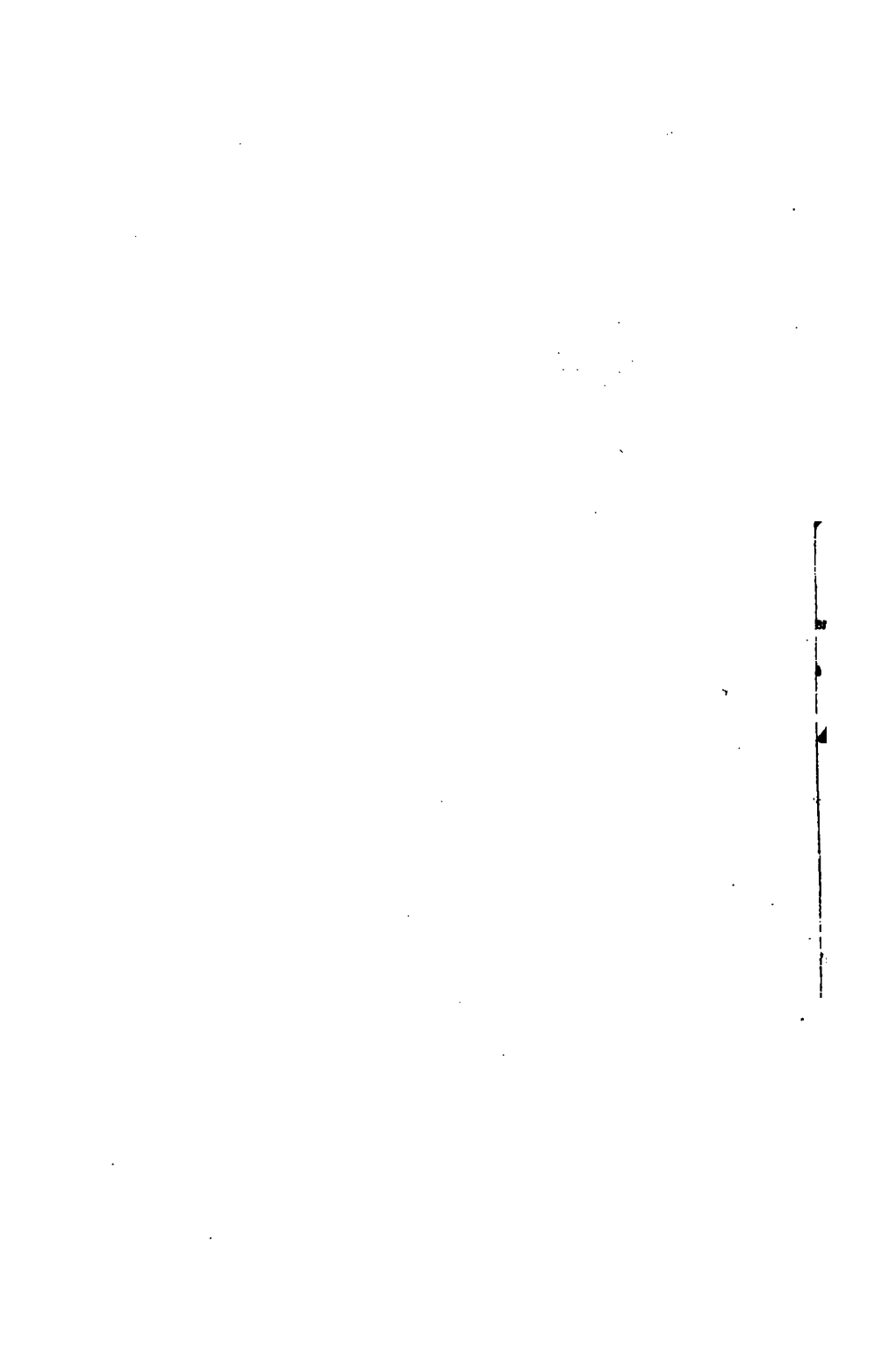
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